1: Kelly E-5 (1930) 1934 Northern Paiute
Surprise Valley

tioned upon a subsequent occasion, she denied knowledge of it. Other informants consistently denied the drinking tube. The adolescent was expected to avoid people, but was not required to cover her face. She tied her hair with sagebrush bark and braided circlets of it which she wore about her wrists, upper arms, knees, and ankles as a safeguard against rheumatism. She also wore a braided belt of sagebrush bark. 881

At the conclusion of the month, the girl exchanged her buckskin dress with another girl or threw it away if she had no friend with whom to trade it. She bathed herself thoroughly in a stream, but did not sweat at this time.[205] According to one informant the girl painted her face with red paint at the conclusion of the month; but this was not mentioned by others. One informant described a celebration following her emergence from seclusion: a man sang a song; many people gathered roots; and everyone, including the girl, enjoyed a feast.

After this a girl was free to marry, which she usually did within the year.

MENSTRUAL OBSERVANCES

A menstruating woman retired to a special lodge (huni'-nobi; huni', menstrual blood) where she remained in seclusion for five days.[206] If a person happened to inquire for a woman during her absence, he was told, "Hu"na patsa'"; she killed a badger. This was the conventional way of indicating that the woman was in retirement. The menstrual lodge was built to the north of the main house, but no reason for the orientation was given except that "it comes from the north." Several menstruating women might occupy a hut jointly. Daisy Brown stated that the special lodge was used only at the first menses but this was denied by other informants. She also stated that "over in Nevada they have to use it all the time." This may apply to the McDermitt band. For the Pyramid Lake Paviotso, Lowie's data are mainly negative, but it is of some interest to note that one of the tales recorded by him contains the word for birth or menstrual lodge.[207] 841 [195] [343]

Men never approached the lodge, as illness and death were thought to follow contact with a menstruating woman. Such contacts were

[205] Cf. Lowie, SE, 273.

[206] Three or four days according to MA.

[207] Written huni'no'Bi by him, ST, 201. The Shoshonean cognate is hi'na-ga'n' (gun, lodge), Lowie, NB, 214.

Wadatkuht

Cursing. When a person was exceedingly upset by another and felt called upon to use strong language to him he might say, "Stuhyuhē","Bad you are". This was a strong thing to say to another person, but if euphasis was needed one could say, "Stuhyuh hiyuē", "Bad you very are". This latter statement was about as strong as a person could go verbally. These terms were considered to be "very mean things to say". 195 578

CEREMONIES

Limited information was obtained concerning the Wadátkuht ceremonial life, and the girls' puberty ceremony already has been described earlier. The "war dance" also has been noted. 796 535

In recent years the annual Bear Dance has been of considerable importance to Kitty as she was its local sponsor. There seems to be little doubt in anyone's mind, either Maidu or Paiute, that it is a Maidu ceremony. Other dance information given by the informants are names only, and include the Antelope Dance, Eagle Dance, Sun Dance and the Rabbit Dance. The latter was given on a festive day in the winter when rabbits were caught in a drive, and was a round dance. The informants admitted that most of the dances they could name were those given by the Shoshone. [177]

GAMES AND GAMBLING

In the excavation of Tommy Tucker Cave (cf., Fenenga and Riddell, 1949) numerous sharp-pointed twigs were found. When these twigs were described to one of Kitty's sons he said that they were probably used in the dice game called Wokókob tatsung in. Wokókob was the name for arrowcane (Phragmites communis) and tatsung in was the name for the dice, or "cards". This game was usually played by two men. A surface was prepared on the level ground by wetting the clay-like soil and patting it until it was smooth and hard. A semi-circle of sharp-pointed (?) sticks were then thrust into the ground about the playing surface. The dice were of arrowcane sections from eight to ten inches long split lengthwise. The concave surface of these dice was painted red but the rounded surface was in no way modified. The first player took the dice, eight in number, and threw them into the center of the playing area in such a manner that the dice tended to stand on end for a short interval before falling. The red surfaces gave the player his points. Each 525 [172]